# A TRVE AND Strange Diſcourſe of the Trauailes of two Engliſh Pilgrimes: What admirable accidents befell them in their iourney towards Ieruſalem, Gaza, Grand Cayro, *Alexandria, and other places.*

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Alſo, what rare Antiquities, Monuments, and notable memories (according with the ancient remembrances in the holy Scriptures) they ſaw in *Terra Sancta*: with a perfect deſcription of the old, and new *Ieruſalem*; and ſituation of *the Countries about them.*

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A Diſcourſe of no leſſe admiration, then well worth the regarding: VVritten by *Henry Timberlake*, on the behalfe of himſelfe and his fellow Pilgrime.

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# A true and ſtrange Diſcourſe of the late trauailes of two Engliſh Pilgrimes: What admirable accidents befell them in their *iourney to Ieruſalem, Grand Cayro, Alexandria, &c.*

ALthough it paſſe as a generall Prouerbe, that Trauellers may tell leaſings by authority, yet I being no way daunted by that bug-beare thunder-bolt, but confidently ſtanding on the iuſtice of my cauſe: my kind commendations to all you my deere friends firſt remembred, thus from Ieruſalem I beginne to ſalute you. You ſhall vnderſtand, that ſince my departure from Grand Cayro towards the Holy Land, I wrote you a letter from Rama. (This Rama is a place where the voyce was heard of Rachell, weeping for her children) wherein I certified you of all my proceedings, from Grand Cayro euen to that very place. I ſent it with ſeuen other Letters beſide to Damaſco in a Carauan, from thence to bee conueied to Conſtantinople: But doubting leaſt the ſaid packet is not as yet come to your hands, I thought good to write againe vnto you, concerning all my aforeſaid proceedings; as alſo the reſt of my voyage to Ieruſalem, with my impriſonment and troubles in the Citie, and what memorable Antiquities I ſaw there and elſe where, vntill my returne backe to Alexandria. Firſt you ſhall know, that I departed not from Grand Cayro till the

ninth of March, vpon which day I came to the place where (it is said) the Virgin Mary did lay with our Sauiour Christ: So far was I accompanied by Anthony Thorpe, and foure others that went to Grand Cayro with mee, but there left mee, departing backe to the Citie, and I with my fellow traueller, Maister Iohn Burrell, both of vs being in our Pilgrimes habits, came that night to a Towne called Canko, where wee were glad to take vp our lodging in a yard, hauing no other bedding then the bare ground. The next day wee departed thence, and came to a Towne in the Land of Gozan, where we met with a company of Turkes, Iewes, and Christians, and some 750 Camels, all which were bound for Damasco ouer the Desarts; yet was there amongst them two and twenty Greeks and Armenians, whose purposed trauaile lay to Ierusalem, which made vs the gladder of their company. At this Town being named Philbits, we stayed two daies and one night: in which time I went into a house where I saw a verie strange secret of hatching of Chickens, by artificiall heate, or warmth: The like I had seene before at Grand Cayro, but not in such extraordinary numbers or multitudes as here: the manner whereof I will declare as followeth. The Country people inhabiting about this Town, foure or fiue miles distant euery way, bring their egges in apt carrage for the purpose, vpon Asses or camels, to this place, where their is an Ouen, or Furnace, purposely kept temperately warme, and the Furner or Maister thereof standeth readie at a little dore to receiue the Egges of euery one, by tale; vnlesse that when the number ariseth so high (as to ten camels loading or more) then hee filleth a measure by tale, and after that order measures all the rest. And I tell you this for a truth, that I saw there receiued by the Furner, Cooke, or Baker, in one day, by tale, and by measure, the number of thirty fiue or forty thousand Egges: and they told mee, that for three daies space together, hee doth nothing but

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ſtill receiue in Egges, and at twelue daies end they come againe to fetch Chickins, ſometimes at ten daies, and ſomstimes (but not very often) at ſeuen daies, according as the weather falleth out. Perhaps ſome two hundred perſons are owners of one Kaungefull, ſome hauing 2000, ſome one; or more or leſſe, as the quantities amount to: The Furner noteth the names and portions of euery bringer; and if he chanceth to haue a hundred and fifty thouſand, or two hundred thouſand at one heate (as many times it chanceth that hée hath) yet doth hee mingle them all together, not reſpecting to whom they ſeuerally belong. Then hee layeth them one by one vpon his Kaunge, ſo nére as they can lye and touch each other: hauing firſt made a bed for them of Camels dung burnt; and the place whereon the aſhes doth reſt, is of a very thinne matter made of earth, but mixed with the Camels dung in the making, and ſome Pigeons dung amongſt it: yet herein conſiſteth not the ſecret onely: for there is a concaue or hollow place about three foote bredth vnder it, whereon is likewiſe ſpread another layer of Camels dung, and vnder that is the place where the fire is made. Yet can I not rightly call it fire, becauſe it appeareth to bee nothing but embers: for I could not diſcerne it but to bee like aſhes, yéelding a temperate heat to the next concaue, and the heate being reſiſted by the layer of dung next it (which dung being greene, and laid vpon péeces of withered trées, or rather boughes of old dead trées) deliuereth forth an extraordinary vapour, and that vapour entreth the hollow concaue next vnder the Egges, where in time it pierceth the aforeſaid mixed earth, which toucheth the aſhes whereon the Egges are laid, and ſo ſerueth as a neceſſary receptacle for all the heate comming from vnderneath. This Artificiall heate glyding throught the embers whereon the Egges lye, doth by degrées warme through the ſhelles, and ſo infuſeth life by the ſame proportions of heate: thus in

seuen, eight, nine, ten, or sometimes twelue daies, life continueth by this artificiall meanes. Now when the Furner perceiueth life to appeare, and that the shelles begin to breake, then hee beginneth to gather them: but of a hundred thousand, hee hardly gathered threescore thousand, sometime but fifty thousand, and sometime (when the day is ouer-cast) not twenty thousand: and if there chance any lightning, thunder, or raine, then of a thousand hee gathers not one, for then they all miscarry and die. And this is to bee remembred withall, that bee the weather neuer so faire, the aire perfect, cleere, and euery thing as themselues can deuise, and let the Chickens be hatched in the best manner that may bee, yet haue they either a Claw too much, or too little: For sometimes they haue fiue Clawes, sometimes sixe, some but two before and one behind, and seldome, very few or any in their right shape. Afterwards, when the people come to receiue their Egges that before had brought them in, the Furner giues to euery one ratable, according as the Furnace yeeldeth, reseruing to himselfe the tenth for his labour. Thus haue you the secret of hatching Egges by heat artificiall at the Towne of Philbits in the Land of Gozan, which I thinke were in vaine to be practised in England, because the aire there is hardly ten daies together clarified, neither is there any Camels dung, though they haue dung of other beasts euery way as hot: therefore when the Sonne is in Cancer, Leo, or Virgo, you may, if you please, try what may be done. Perhaps some will thinke this to be a lye, or fable, but to such I answere, I can vrge their credence no further then my faith and truth can perswade them: And if thereon they will not beleeue me, let them take paines to make their owne eyes a witnesse, and when they haue payd as dearely as I haue done (for the sight of this and other things cost mee an hundred Markes in fifty dayes) their iudgements will be better confirmed.

But now to my iourney towards the desart of Arabia, which

which I was of force to passe before I could come to the holy Land. Then we departed from the Towne Philbits, trauelling all night in company with the Carauan of Damasco, and the fourteenth at nine of the clock wee pitched our tents at Baharo in the land of Gozan. From thence wee departed that night, and the 15 at night we pitched at Salhia, which is to the eastward of the land of Gozan, and stands on the borders of the Arabian Desarts: there we stayed two daies for feare of the wilde Arabes, and departed thence the 17. Wee passed that night ouer a great bridge, vnder which the salt-water standeth. This water comes out of the Sea from the parts of Damietta, and by mens hands was cut out of that place, some hundred and fifty miles into the maine Land, by Ptolomeus King of Egypt, who purposed to bring the Red sea and the Mediterran all into one: but when hee foresaw, that if hee had gone through with his worke, all his Country had bene quite drowned, he gaue it ouer, & builded a bridge there to passe ouer. This place parteth Arabia and Egypt, & no sooner had we past this bridg, but we were set vpon by ẏ wild Arabes, and notwithstanding our great company (for we were more then a 1000 persons) a Camell loden with Callicoes was taken from vs, 4 of our men hurt, and one of them mortally wounded, & the Arabes ran away with the prey, we being vnable to helpe it, because it was night. The nert day we pitched by a wel of brackish water: but I forgot to tell you ẏ my fellow Pilgrime, M. Iohn Burrell, escaped very narrowly in ẏ last nights biekering: there we rested our selues till 3 of the clocke in the afternoon, which they call Lasara; for the Arabians and Egiptians deuide the day into foure parts: then we departed and pitched ẏ nert morning at a Castle in ẏ desart called Carga, which is one of ẏ three Castles which ẏ Turks keep in ẏ desarts, to defend all trauellers from the wild Arabes: Therefore there we paid a certaine tare, which was sixty peeces of siluer of two pence a peece value, for each man or boy, & seuenty six

pæces for a Camell laden, and fourteene for a Mule: hauing paid this impoſition we departed, and pitched againe the 19 at another brackiſh well, from whence ſetting onward, wee pitched the 20 of March at the ſecond Caſtle called Arris, kept alſo by the Turkes, in the ſaid deſarts, where our fare was but twenty peeces of ſiluer for each paſſenger, and thirty for a Camell. From thence we were guided by many Soldiers to ỹ third caſtle called Raphael, making one long iourney of 24 houres together: Here it is ſaid that the Kings of Egypt and Iudea, fought many great Battailes: which to mee ſeemed very vnlikely, becauſe there is nothing to releeue an army withall, except ſand and ſalt water.

There we paid ten pæces euery paſſenger, and 20 for a beaſt. So departing thence, the 22 in ỹ morning, we pitched at Gaza in Paleſtine, a goodly fruitfull country, & there we were quitted of all the deſarts. In this towne I ſaw ỹ place where (as they told vs) Sampſon puld downe the two Pillars, and ſlue the Philiſtimes: & ſurely it appeares to be the ſame towne, by reaſon of the ſituation of the country: There we payd 22 pæces for each beaſt, and ten each paſſenger. From thence we departed, & pitched at a place called in Arabian Canuie, but by the Chriſtians called Berſhaba, being vpon the borders of Iudea, where we paid but 2 pæces of ſiluer each one, and foure for a beaſt. Departing thence, the 23 in the morning, we pitched our Tents vpon a græne cloſe vnder the wals of Ramoth in Geliad: there I ſtayed all ỹ day, and wrote eight letters for England by the forenamed Carauan which went for Damaſco, to be cõueied to Conſtantinople, and ſo for England. The nert day being ỹ 24 in ỹ morning, I with other Chriſtians, ſet toward Ieruſalem, & the great Carauan went their way for Damaſco, but we pitched short that night at a place called in Arabian Cudechelanib, being 16 miles from Hebron, where the Sepulchre of our father Abraham is, and 5 litle miles frõ Ieruſalem. From thence we departing in ỹ mor-

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ning being our Lady day in Lent, and 9 of the clock before noone, I saw the Citie of Ierusalem, when kneeling down, & saying the Lords praier, I gaue God most harty thanks for cõducting me thither, to behold so holy a place with my eyes, whereof I had read so often before. Cõming within a furlong of the gates, I with my companion M. Iohn Burrell, went singing & praying God, till we came to the west gate of the Citie, & there we stayed, because it is not lawfull for a Christian to enter vnadmitted. My companion aduised me to say I was a Greek, onely to auoyd going to Walle: but I not hauing the Greek tongue, refused so to do, telling him euen at the entry of the gate, that I would neither deny my Coũtry nor Religion, whereupon being demanded who we were, Maister Iohn Burrell (answering in the Greek tongue) told them that he was a Greek, and I an Englishman. This gaue him admittãce to the Greek Patriarke, but I was seazed on & cast into prison, before I had stayed a ful houre at the gate, for ẏ Turks flatly denied, ẏ they had euer heard either of my Quẽn or country, or that she paid them any tribute. The Pater Guardian, who is the defender of all Christian Pigrimes (and the principal procurer of my inprisonment, because I did not offer my selfe vnder his protection, but confidently stood to be rather protected vnder the Turke then the Pope) made the Turke so much my enemy, that I was reputed to bee a spy, and so by no meanes could I bee released from the dungeon.

Now giue me fauor to tel you how it pleased God (ẏ very day) to deliuer me, & grant me passe as a Protestant, without yẽlding to any other ceremony, then cariage of a wax candle onely, far beyond my expectation. Here let mee remember you, ẏ when I staied at Ramoth in Gilead, where I wrot the 8 letters for England by the Carauan of Damasco, hauing so good leasure, I went to a Fountaine to wash my foule linnen, & being earnest about my busines, suddenly there came a Moze vnto mee, who taking my

cloaths out of my hand, and calling me by my name, sayd he would helpe me.

You doubt not but this was some amazement to me, to heare such a man call me by my name, and in a place so far distant from my friends, country & acquaintance: which he perceiuing, boldly thus spake in ỹ French tongue, why Captaine, I hope you haue not forgotten me, for it is not yet 40 daies since you set me a land at Alexadria, with the rest of those passengers you brought from Argier, in your ship called ỹ Troian? and here is another in this Carauan, whom you likewise brought in company with, that would not bee a little glad to see you. I demanded of him if hee dwelt there? he answered me no, saying that he and his fellow were going in that Carauan to Damasco (which place they call Sham) and from thence to Begdat, which we call Babylon, & from thence to Mecha to make a Hadgee, for so they are called when they haue bẽn at Mecha: moreouer, hee told me, that he dwelt in the Citie of Fesse in Barbary.

This man (in my mind) God sent to bee the meanes of mine immediate deliuery: For after I had taken good notice of him, I well remembred that I saw him in my ship, though one man among 300 is not very redily known; for so many brought I frõ Argier into those parts, of differẽt Nations: as Turks, Moores, Iewes & Christians: I desired this man to bring me to ỹ sight of his other cõpanion, which (hauing washed my linnẽ) he did, & him I knew very redily. These two concluded, ỹ the one of them would depart thence with the Carauan, & the other go along with me to Ierusalem, which was ỹ Moore before remembred: & such kind care had the Infidel of me, ỹ he would not leaue me vnaccõpanied in this strange Land: which I cãnot but impute to Gods especial prouidẽce for my deliuerance out of prison, or else had I bẽne left in most miserable case.

When this Moore saw me thus imprisoned in Ierusalem, my dungeõ being right against ỹ Sepulchre of Christ, albeit he wept, yet he bad me be of good comfort, & went to ỹ

Bashaw

Bashaw of the Citie, and to the Saniacke, before whom hee toke his oath, that I was a Mariner of a ship, which had brought two hundred and fifty, or three hundred Turks and Moores into Egypt from Argyer and Tunis, their iourney being vnto Mecha.

This Moore (in regard he was a Muzzleman) preuailed so well with them, that returning with sir Turks backe to prison, he called me to the doore, & there said vnto me, that if I would go the house of the Pater Guardian, and yeeld my selfe vnder his protection, I should bee inforced to no Religion but mine owne, except it were to carry a candle: to the which I willingly condiscended.

So paying the charges of the prison, I was presently deliuered, & brought to the Guardians Monastery, where ỳ Pater comming to me, toke mee by the hand, & bad me welcome, mazuelling I wold so much erre frõ Christianity, as to put my selfe rather vnder ỳ Turks, then his protection: I told him, what I did, was because ỳ I would not go to Masse, but keepe my conscience to my selfe; He replyed, ỳ many Englishmen had beue there, but (being Catholiques) went to Masse, telling the Turks at the Gates entrance that they were Frenchmen, for the Turks know not what you meane by the word Englishman; aduising me further, that when any of my countrymen vndertok the like trauaile, at the gates of Ierusalem they should terme themselues either Frenchmen or Brittans, because they are well knowne to the Turkes.

This, or such like, conference past between vs: and further he asked me, how old our Queens Maiesty was, and what was ỳ reason she gaue nothing to ỳ maintenance of the holy Sepulchre, as well as other Kings & Princes did: with diuerse other friuolous questions: whereto I answered accordingly. This day being spent euen to twi-light, M. Iohn Burrel, who passed as a Greek without any troble came in vnto vs, being neuertheless constrained to this Monastery, or else he might not stay in the Citie; for such

sway do the Papists carry there, ẏ no Christian stranger can haue admittance there, but he must be protected vnder them, or not enter the City. M. Burrell and I being together in the court of the Monastery, 12 fat-fed Friars came forth vnto vs, ech of them carying a war-candle burning, & two spare candles beside, the one for M. Burrell, the other for me. Another Fryar brought a great Bason of warme water, mingled with Roses and other swéet flowers, and a Carpet being spread on the ground, & Cushions in chaires set orderly for vs, the Pater Guardian came and set vs downe, giuing each of vs a candle in our hands, then came a Frier and puld off our hose, and (setting the Bason on the Carpet) washed our feete.

So soone as the Fryer began to wash, the twelue Friers began to sing, continuing so till our feete were washed, which being done, they went along singing, and we with the Guardian came to a Chappell in the Monastery, where one of them began an Oration in forme of a Sermon, tending to this effect; how meritorious it was for vs to visite the holy Land, and see those sanctified places where our Sauiours feete had trode.

The sermon being ended, they brought vs vnto a chãber where our supper was prepared; there we fed somwhat fearefully, in regard ẏ strange cats haue as strange qualities: but committing our selues to God, & their outward appearing Christian kindnes, we fel to heartily, supt very bountifully, and after (praising God) were lodged decently. Thus much for my first entertainement in Ierusalem, which was the 25 of March 1601, being our Lady day in Lent. Now followes what ẏ Friers afterward shewed me, being thereto appointed by the Pater Guardian. Early the next morning we arose, and hauing saluted the Pater Guardian, he appointed vs seuen Friers & a Trouchman: so forth we went to see all the holy places in ẏ Citie which were to be séene, except those in Sepulchra Sancta; for ẏ required a whole daies work afterward, and at euery place where

where we came we knéeled down, & said the Lords prayer.

The first place of note that the Friers shewed vs, was the place Judiciall next the house of Veronica Sancta: and demanding of them what Saint that was, they told me it was she that did wipe our Sauiours face, as hée passed by in his agony.

Descending a little lower in the same stréet, they shewed me the way which our Sauior Christ went to crucifying, called by them Via Dolorosa.

Then on the right hand in the same stréet, I was shewed the house of the rich glutton, at whose gate poore despised Lazarus lay.

Holding on our way down this stréet, we came to a turning passage on the left hand, whence they told me Simon Sirenus was comming toward the Dolorous way, when the Souldiers séeing him, called him, and compelled him against his will, presently to helpe our Sauiour to carry his Crosse.

Then they told mee, that in that same place the people wept when Christ answering, said vnto them, Oh daughters of Ierusalem weepe not for mee, &c.

Next they shewed mee, the Church where the Virgin Mary fell into an agony, when Christ passed by carrying his Crosse.

Afterward they brought me to Pilates Palace, which though it be all ruinated, yet is there an old Arch of stone, which is still maintained by the Christians, & it standing full in the hie way, we passed vnder it: much like the way of passage vnder M. Hammons house in the Bulwarke, but that the Arch is higher: for vpon that Arche, is a Gallery which admitteth passage (ouer our heads) from one side of the stréete to the other: for Pilates Palace extendeth ouer the high way on both sides, and Pilate had two great windowes in the said Gallery, to gaze out both waies into the stréet, as Maister Hammon hath the like aduantage at both his windowes.

Into

Into this Gallery was our Sauiour brought when he was shewen vnto the Iewes, & they standing below in the street, heard the words, Ecce Homo. A litle from this place, is ỳ fot of ỳ staires where our Sauior did first take vp his Crosse. Then they brought me to the place where ỳ Virgin Mary was conceiued and borne, which is the Church of S. Anna, and no Turkish Church. Next they shewed me ỳ pole where Christ cleansed the Leapers, and then guiding me to S. Steuens gate, a little within it vpon the left hand, they shewed me the stone wherwith S. Steuen was stoned.

From hence I saw the staires going vp to Port Area, at which port there are diuers Reliques to be seene, it was ỳ East gate of ỳ Temple which Salomon built vpon mount Moria, in which Temple was ỳ place of Sanctum Sanctorum, but now in that place is builded a goodly great Church belonging to the Turkes.

Thus spent I ỳ second day, being the 26 day of March, all within the gates of Ierusalem, except my going to se ỳ stone wherewith Saint Steuen was stoned. The next day being the 27, hauing done our duty to God, and the Pater Guardian, we hired Asses for the Friers & the Trouchman to ride on, and going forth the Citie gates, wee mounted and rode directly towards Bythinia.

By the way as we rode, they shewed me the place of the fruitelesse fig-tree, which Christ cursed: next, the Castle of Lazarus, that Lazarus whom Christ loued so well: for his house or Castle was in Bythinia, but it was vtterly ruinated and nothing to be seene but the two sides of the wall.

In the same Towne they shewed me the house of Mary Magdalē, but so ruinated, ỳ nothing is left of it but a peece of a wall: there I saw likewise Marthaes house, cōsisting of 3 peeces of a wal: & thence they brought me to ỳ stone where ỳ two sisters told Christ ỳ Lazarus was dead, frō whence passing on, they shewed me ỳ place where our Sauior raised Lazarus from death, after he had layne three daies in ỳ ground, & where hee was buried afterward when he died.

This

This place hath bene notably kept from the beginning, and is repaired still by the Christians: but yet in poore and very bare sort: And this is all that I saw in Bythinea.

From hence we rode vnto mount Oliuet, and passing by Bethphage, they brought me to ỹ place where our Sauior toke the Asse and Colt when hee rode to Ierusalem vpon Palme-sunday. Riding frõ Bethphage directly North, wee came to the foot of Mount Oliuet, where they shewed mee the place Benedicta of the Virgin Maries Annunciation: & ascending to ỹ top of ỹ mount, wee saw ỹ place of our Sauiours Ascension: At ỹ sight whereof we said our prayers, and were commanded withall to say fiue Pater Nosters, & fiue Aue Maries, but we said the Lords prayer, tok notice of the place and departed. This is the very highest part of Mount Oliuet, and hence may be descerned many notable places: as first, West frõ it is the prospect of the new Citie of Ierusalem: South-west from it, may be sẽn the prospect of Mount Syon, which is adioyning to new Ierusalem: also in the valey betweene Syon and the Mount whereon I stood, I saw the Brooke Cedron, the Poole Silo, the Garden wherein our Sauiour prayed, the place where afterward he was betrayed, and diuerse other notable things in this valley of Gethsemaine: as the tomb of Absolon, King Dauids son, the tomb of Iehoshaphat, and others, which I will speak of when I come to them.

Full South from Mount Oliuet I could see the places we came last from, as all Bythinea and Bethphage: also east north-east from this Mount, may be sẽne both the Riuer of Iordan, which is some 15 miles off, and Iericho, which is not far, because it is to the Westward of Iordan.

From Mount Oliuet East & East South-east, may bee seene the lake of Sodom and Gomorrha, which is some 100 miles long, and 8 miles ouer: all these places I set with the Compasse, when I was on Mount Oliuet: for I stayed on the top of it some two houres & a halfe, hauing a little Compasse about me.

Descending hence toward the foote Westwards, we came to a place where the Friers told me, that a woman called Saint Peligia, did pennance in the habite of a Frier: wherat I smiling, they demanded why I did so? I answered ỹ to beleeue Pelagia was a Saint, stood out of the compasse of the Creed: they told mee, when I should come home at night they would shew mee sufficient Authors for it: but when I came home, I had so much to do in writing my notes out of my table-book, that I had not leasure to vrge their Authors for Saint Pelagia.

By this time they brought vs to the place where our Sauior did fore-see the iudgement, then where he made ỹ Pater Noster, and then where the Apostles made the Creed.

From hence we came to the place where Christ wept for Ierusalem, and from thence to the place where the Virgin Mary gaue the Girdle to S. Thomas; and then to the place where she prayed for S. Steuen. All these last were comming downe Mount Oliuet, toward the valley of Gethsemainie, where by the way we came to our Ladies Church, wherein is her Sepulchre, and the Sepulchre of her Husband Ioseph, with the Sepulchre of Anna, and many others in that Church.

This Church standeth at the foote of Mount Oliuet, & was built (as they say) by Helena the mother of Constantine the Great: Here the Friers went into the Virgin Maries Sepulchre, and there either said Masse or Prayers, while we in the meane time went to dinner.

In this Church is a fountaine of exceeding fine water, and in regard wee went downe in a Vault, as it were, it giueth a maruellous loud eccho or sound.

Hence we went to the Caue whether Iudas came to betray Christ when he was at prayer, and thence to the garden where our Sauiour left his Disciples, commanding them to watch and pray, but found them sleeping at his returne: then they brought me to the garden where Christ was taken: and all these last three were in the valley of

Gethsemainie.

Gethſemainie. Riding vnto the towne (whereof the valley beares the name) on the left hand I ſaw the before remembred Sepulchres of Abſolom and Iehoſhaphat, and on the right hand the Broke Cedron, which at my being there had not one drop of water in it (for indeed) it is but a ditch to conuey the water to the two hils (I meane Mount Oliuet, and Mount Syon) when any store of raine falleth. And this ditch, or broke Cedron, is in the valley betweene both those Hils.

Hard by the brook Cedron, they shewed me a stone marked with the feet and elbowes of Christ, in their throwing of him downe when as they tooke him, and euer since (say they) haue those prints remained there.

From thence we rode to the place where S. Iames the yonger did hide himselfe, and afterward was buried there: there also they shewed where Zachariah ẏ ſon of Barachiah was buried, and brought me to another place, where (they say) the Virgin Mary vsed often to pray.

Thẽ came we eft-ſoone to ẏ pole of Silo, wherin M. Burrel & I washed our selues, & hence we were shewen the place where the Prophet Esay was sawen in pæces: thence they guided vs to an exceeding dæpe well where the Iewes (as they say) hid the holy fire in the time of Nabuchadonozer.

Pære we ascended from the valley to a hill side, which lyeth iuſt South from Mount Syon, but there is a great valley betweene, called Gehemion, and there they shewed me the place where the Apostles hid themselues, being a Caue in a Rock. Ascending higher hence, they brought me to the field, or rather to be more rightly termed the Rock, where the common buriall place is for strangers, being the very same (as they say) which was bought with the 30 pæces of siluer, that Iudas receiued as the price of his Maister, which place is called Aceldema, and is fashioned as followeth. It hath 3 holes aboue, and on the side there is a vent, at the vpper holes they vse to let downe the dead bodies, to the estimation of some fifty foot downe.

In this place I saw two bodies, new or very lately let downe, and looking downe (for by reason of the three great holes aboue, where the dead bodies lie, it is very light) I receiued such a sauor into my head, as it made mee very sick, so that I was glad to entreat the Friers to go no further, but to returne home to the Citty.

So heere we went through the valley of Gehemion, and at the foote of Mount Syon (hauing a little bottle of water which I brought from the Pole Silo) I drank, and rested there an houres space, eating a few Raisins and Oliues which we brought with vs from Ierusalem in the morning.

After I had well rested and refreshed my selfe, we began to ascend Mount Syon, and a little way vp the hill they shewed me the place where Peter hauing denied Christ, & hearing the Cock crow, went out and wept.

Ascending higher, they shewed me the house where the Virgin Mary dwelt, which was neere vnto the Temple: thē they brought me to the place where the Iewes setting on the blessed Virgin Mary to take her, she was conueyed away by miracle.

Hence we went to the house of Caiphas, which was some what higher vpon Mount Syon, & there I saw the prison wherein our Sauiour was detained. Passing on still higher, they guided me to a little Chappell which is kept by ỳ Armenians, wherinto entring, at ỳ high Altar they shewed me the stone which was vpon our Sauiors Sepulchre (as they say) and it is neere to the place where Peter denyed Christ: for there they shewed mee the Pillar whereon the Cock stood when he crowed.

Hence was I brought to the place where our Sauiour made his last Supper, and thence I came where the holy Ghost descended vpon the Apostles: whence passing on, they shewed mee the place where Christ appeared to his Disciples the eighth day after his Resurrection, where S. Thomas desired to see his wounds.

Neere

Neere to this place vpon Mount Syon, the Virgin Mary died, & hard by, they shewed me a place bought by the Pope of the Turkes, for the buriall of the Europian Christians, because he would not haue them cast into Aceldema: they told vs ỳ the yeare before, 5 Englishmen were buried in ỳ place, whether by the Friers poysoning thẽ, or howsoeuer else it hapened, but wee thought it strang that all 5 should die together in one week. Thence come we to the house of Annas the high Priest, which is now but a paire of very old wals, and nothing else of it to bee seene: but at the side of one of the wals is an old Olive trée, whereto they told me that our Sauior was fast bound: & demanding a further reason thereof, they said that when hee was brought vnto his house, Annas being asléep, his people would not awake him: so during their time of stay, they bound him to the said Olive tree, and when hee awaked, then hee was brought in and examined.

Departing hence toward the South gate of the Citie which standeth likewise vpon Mount Syon, wee alighted from our Asses, and entring, I noted it well: for I had seene three of the foure gates.

And being desirous to see ỳ North-gate also, they brought me to the Church of S. Thomas, which is within the wall all ruinated: then to the Church of S. Marke, where Peter came being deliuered out of prison by the Angell ỳ brake open the gate. Then they shewed me the house of Zebedeus, whence we came to a place kept by the Abashenes, and there ascending first by a darke way, led on by a line or cord, wee attained to a high place neere to the Sepulchra Sancta, where I paid two peeces of siluer to go in, & being entred, I demanded what place it was? the same (quoth they) where Abraham would haue sacrificed his son Isaac.

Thence went we to the prison where S. Peter and Saint Iohn were, being the next doore to the prison wherin I was put before: which made me the sorrier, that it was not my fortune to haue gone into it being so neere it.

Hence we came to the North-gate being on Mount Caluary side, where hauing well viewed the gate, and perceiuing it waxed late, we went directly home: this was my third daies worke, in and about Ieruſalem, wearied not a little with often alighting to pray: for at each ſeuerall place before recounted, wee diſmounted and ſayd the Lords prayer on our knées.

On the morrow being the 28 day, early in the morning, we took our Aſſes, riding forth at the Weſt gate, through which I firſt entred, and paſſing on the South-ward, wee left Mount Syon on the left hand: at the foote whereof they ſhewed me the houſe of Vriah, and the Fountaine where Berſaba waſhed her ſelfe at, when King Dauid eſpied her out of his Turret.

Thence went we to the place where the Angell took vp Abacuck by the haire of the head, to carry meat to Daniell in the Lyons den. Next came wee to the place where the wiſe men found the Star when it was loſt, & then where the Virgin Mary reſted her ſelfe vnder a tree, as ſhee came from Bethelem to Ieruſalem, which tree they ſtill repaire by ſetting another cloſe to the root of it.

Hence rode we to the houſe of Elias the Prophet, where they ſhewed me his vſuall place of ſléeping, and his houſe ſtandeth ſo vpon a hill, as from thence I did ſee Bethelem a farre off.

Thence we went to an old ruinated houſe, which they told me was Iacobs: which may the better appeare to be ſo, for in the field thereto adioyning, is the tomb of Rachel, Iacobs wife: and ſome two miles from this tombe is a towne in the ſame field called Bethſula, the inhabitants whereof are all Chriſtians.

In this great field (being betweene Ieruſalem and Bethlem) did lie the camp of Senacherib when he beſieged Ieruſalem. From hence we rode to the field, where the Angels brought tidings of great ioy to the Shepheards, which is two miles from Bethlem: and thence we rode to Bethlem

to

to the Monaſtery, wherein were ſome ten Friers; who welcommed me very kindly, and brought me firſt into a great Church, then into a large entry, wherein I ſaw the name of M. Hugo Stapers twiſe ſet, one aboue another, and betweene them both I ſet my name.

Then they guided mee downe the ſtaires into a vault, where was a Chappell ſet in the place of ours Sauiours Natiuity, enclоſing both it and the Maunger wherein Chriſt was laid, and alſo the place where he was preſented with gifts by the wiſe men.

Ouer this Chappell is a great Church, built by Queene Helena mother to Conſtantine the great (as they ſay) and further I ſaw diuers Tombes of holy men and others.

Going vp to the top of the Church, I ſaw vpon the leads the name of M. Hugo Stapers againe ingrauen, which made mee looke the earneſtlier for ſome other Engliſhmens names; but finding none, I graued downe my name and came away: then went wee in and dyned with the Fryers.

After dinner, they brought mee to a place where the Virgin Mary hid her ſelfe, when ſearch was made to kill the Children.

So taking my leaue of Bethlem, giuing the Friers 3 peeces of Gold for my dinner and my company with mee, being 8 in number, mounting on our Aſſes, we rode to the Well, where King Dauids three Captaines fetched water for him, through the whole hoſt of the Philiſtimes: which ſtandeth a little way from Bethlem, towards Ieruſalem, and hath three places to draw water vp.

Hence went we preſently backe to Ieruſalem, entring the gate at 4 of the clocke in the afternoone, and at 5, the Turkes let vs into the Sepulchra Sancta, each of vs paying nine peeces of Gold for our entrance.

No ſooner were we in, but they locked the gates, ſo there I ſtayed till a 11 of the clocke the next day, and then came we forth: Now followes what I ſaw in Sepulchra Sancta.

Firſt,

Firſt I noted hanging without the gate, at the leaſt 100 lines or ſtrings, and in the gate is a great hole, whereat a little childe may eaſily creep in : whereof demanding the reaſon, they told mee that the hole ſerued to giue victuals at, for them which lie within the Church, which are aboue 300 perſons, men and women, all Chriſtians, and there they liue continually night and day, and can haue no paſſage in or out, but when the Turkes do open the gate for ſome Pilgrime : which hapeneth not ſometimes in 14 daies: wherefore theſe Chriſtian legiers in the Church haue there their whole houſhold, & borded lodgings there builded for them.

The ſtrings before ſpoken of hanging at the gate, haue each one a bell, faſtned at the lodgings, and when their ſeruants (which are without) bring them any meate, each rings the Bell belonging to his houſhold, and ſo come accordingly (each knowing his owne Bell) for receipt of their food. The ſeuerall ſorts of Chriſtians which I ſaw in this Church, I will in order deſcribe vnto you.

Firſt, the Romanes, for the bare the greateſt ſway of all. Secondly, the Greekes, for they be next in number to the Romanes, yet little better then ſlaues to the Turk. Thirdly, the Armenians, who haue bin ſo long time ſeruants to the Turk, ỹ hauing forgottē their own language, they vſe all their ceremonies in the Arabian tongue, and ſo I heard them. The 4 ſorts of Chriſtians are Neſtorians, who are as ſlaues to the Turke, & haue no other language then the Arabian. The fift are the Abaſhenes, being people of ỹ land of Preſter Iohn. The firſt are the Iacobines ỹ are circumciſed Chriſtians, but ſlaues likewiſe & ſeruants to ỹ Turke.

All theſe (Chriſtians in name) haue bought of the Turk their ſeuerall places in the Church, and by-roomes for eaſe, being neuer fewer in number of all theſe fiue ſorts then 250 or 300 continually there lying, and praying after their manner.

The places where they ordinarily vſe to go & ſay their

deuotions are thus as I describe them, and as the Romane Friers brought me to them.

First, the Pillar whereat our Sauiour was whipped.

Secondly, the place where he was imprisoned, while they were preparing or making his Crosse.

Thirdly, where the Souldiers diuided his Garments.

Fourthly, where the Crosse was found by Queene Helena, which is at the foote of Mount Caluarie, and hard by it, is the Chappell of the said Queene Helena.

Fiftly, the place where the Christ was crowned with Thornes: which I could not see till I was glad to giue the Abashenes that kept it two peeces of siluer.

Sixtly, the place where the Crosse being laid along on the ground, our Sauiour was nayled fast vnto it.

Seuenthly, the place on the top of Mount Caluarie, where the Crosse stood when he suffered.

Eightly, the Rocke that rent at his crucifying, which is a thing well worth the beholding; for it is flit, like as it had beene cleft with wedges and beetles, euen from the top to the two third parts downe-wards, as it were through the brow and brest of the Rocke: Nor is the rent small, but so great in some places, that a man might easily hide himselfe in it, and so groweth downe-ward lesse and lesse.

Ninthly, the place where the three Maries annointed Christ after hee was dead.

Tenthly, where hee appeared to Mary Magdalen in the likenesse of a Gardiner.

And whence wee came to the Sepulchre it selfe, which is the last place where they vse any prayers.

From whence I went to see the Tombes of Baldwin and Godfery of Bolloigne: And returning backe to the Sepulchre, I measured the distance betweene place and place, spending thus the time from fiue of the clock before night, when I came in, vntill next day at eleuen of the clocke at my comming forth, writing downe all things I thought note-worthy.

My companion Maister Iohn Burrell and I, being thus come forth of the Church, wee went to the Pater Guardian to dinner, where wee had tydings that fiue other Englishmen were arriued at the Citie gates, directing towards Aleppo. Their names were M. William Bedle, Preacher to the English Marchants, which were Liegers at Aleppo: M. Edward Abbot, seruant to the right Worshipfull Sir Iohn Spencer: M. Ieffery Kirbie, seruant to the Worshipfull M. Paul Banning, and Leigiers for them in Aleppo: two other yong men, the one called Iohn Elkins, the other Iasper Tymme. These fiue hearing of my being there, came all to the house, and these (though they saw not my imprisonment, nor were with mee at the sight of those things, in and about Ierusalem) can witnesse that they were acquainted therewith at the gates and testifie the other truths beside. These men, as also my companion Maister Iohn Burrell, I left behind mee in Ierusalem, departing thence to see other places in the Country of Palestine: But let me first tell you, what I obserued in the Cities situation, because I was informed before I came to see it, that it was all ruinated (albeit in the sight thereof) I found it otherwise, hauing a little Compasse about mee, to set such places as I could easily come by.

Understand then first of all, that the very heart of the old Citie was seated on Mount Syon and Mount Moria: to the North part whereof was Mount Caluarie without the gates of the old Citie, about a stones cast and no further. But now I find this new Citie situated so farre in the North part, that it is almost quite off Mount Syon, but yet not off Mount Moria, which was betweene Mount Syon and Mount Caluarie, so that now (vndoubtly) the South wals of the Citie are placed on the North side of the Hill of Syon. The East wall which doth confront Mount Oliuet, is a great part of the ancient wall, and so from the South-east angle North,

&

a quarter of a mile behind Mount Caluarie: so that Mount Caluarie, which was in former times a stones cast without the Citie, and the appointed place for ordinary execution, I find it to be now seated in the heart or middle of the new Citie.

This Mount Caluarie is not so high as to bee called a Mount, but rather a piked or a spired Rocke: For I noted the situation of it, both when I was at the top of it, and when I came to the Sepulchre, the Sepulchre being distant from it (I meane from the foote of it) 173. foote, as I measured it: Whereupon I conclude that the place of buriall, which Ioseph of Aramathia made for himselfe, was from the foote of Mount Caluarie, 173 foote Westward, in which place is the Sepulchre of our Sauiour.

The Sepulchre it selfe is two foote and a halfe high from the ground, eight foote in length, and foure foote broad wanting three inches, being couered with a faire stone of white colour. Ouer the Sepulchre is a Chappell builded, the North wall whereof is ioyned close with the North side of the Sepulchre: and the Chappell is of like stone as the Sepulchre is, consisting of fifteene foote in breadth, fiue and twenty foote in length, and about forty foote in height. In this Chappell are alwaies burning thirty or forty Lampes, but vpon Festiuall dayes more, which are maintained by gifts giuen at the death of Christians in Spaine, Florence, and other parts, to bee kept continually burning, and the giuers of these Lampes haue their names ingrauen about the vpper edges of them, in letters of gold, standing in a band of gold or siluer.

This Chappell is inclosed with a Church, and yet not it onely, but therewith is circled in all the before named holy places, viz. where Christ was whipt: where hee was in prison: where his garments were diuided: where the Crosse was found: where hee was

crowned with Thornes : where hee was nayled on the Crosse : where the Crosse stood when hee suffered: where the vaile of the Temple rent: where the three Maries annointed him: where hee appeared to Mary Magdalen: and in briefe, all the most notable things, either about Mount Caluarie, or Iosephs field of Aramathia, are inclosed within the compasse of this Church, which was builded by the fore-remembred Queene Helena, Mother to Constantine the Great, shee being (as I haue read in some Authors) an English woman, and daughter to King Coel, that builded Colchester: which being urged to them, they dyned it. I measured this Church within, and found it to bee 422 fadomes about: the one side of it likewise I found it to bee 130 fadomes: Thus much for Mount Caluarie, which is in the midst of the Citie now.

From the North-east angle of the Citie, to the North-west, is the shortest way of the Citie, and from the North-west angle to the South-west, is as far as from ỳ South-east to the North-east: But from the South-west to the South-east, which is the South wall that standeth on the foote of Mount Syon, I measured, and found it to be 3775 foote, which is about three quarters of a mile. Upon this South side of the citie, is a great Iron gate, about which gate are laid 17 peeces of braſſe Ordinance: This gate is as great as the West gate of the Tower of London, and exceeding strong, the wals being very thicke, and on the South side 50 or 60 foote high: So much for the South wall and side of the citie.

The North wall is not altogether so long, but much stronger, for on the North side it hath beene often surprised, but on the South side neuer: and on the East side it is impregnable, by reason of the edge of the Hill which it standeth on, which is fiue times as high as the Wall.

On the North side are 25 peeces of braſſe ordinance neere

neere to the gate, which is of Iron alſo, but what is in other places, as at the corners or angles, I could not come to ſee, and demand I durſt not. The Eaſt wall, containing the gate where Saint Stephen was ſtoned, a little without, and to this day called Saint Stephens gate, I ſaw but fiue peeces of Ordinance there, and they were betweene the gate and the relique of Port Aurea, which is to the ſouthward: and concerning the Weſt ſide of the citie, at the gate whereof I intred at my firſt atriuall, it is very ſtrong likewiſe, and hath fifteene peeces of Ordinance lying neere together, and all of Braſſe: This gate is alſo made of Iron, and this Weſt wall is altogether as long as the Eaſt wall; But it ſtandeth vpon the higher ground: ſo that comming from the Weſt, to the Weſt wall, you can ſee nothing within the Citie but the bare wall: but vpon Mount Oliuet, comming towards the Citie, from the Eaſt, you haue a very goodly proſpect of the Citie, by reaſon the Citie ſtandeth all on the edge of the Hill.

To conclude, this Citie of Ieruſalem is the ſtrongeſt of all the cities that I haue yet ſeene in my iourney, ſince I departed from Grand Cayro: but the reſt of the country is very eaſie to be entreated: yet in the Citie of Ieruſalem are three Chriſtians for one Turke, and many Chriſtians in the country round about, but they all liue poorely vnder the Turke.

Now concerning how the country about Ieruſalem lyeth, for your more eaſe and perfect vnderſtanding, I will familiarly compare their ſeuerall places, with ſome of our natiue Engliſh Townes and Villages, according to ſuch true eſtimation as I haue made of them. Imagine I beginne with London, I meane much vpon the point or diſtance.

The citie of Bethlem, where Chriſt our Sauiour was borne, is from Ieruſalem as Wanſworth is from London, I meane much vpon the point in diſtance.

The plaine of Mamre is from Ieruſalem, as Guilford is from London: in which place or neere to it, is the Citie of Hebron, where our Father Abraham lyeth buried.

Berſhaba is from Ieruſalem, as Alton is from London: Ramoth Gilead is from Ieruſalem, as Reading is from London.

Gaza, which is the South-weſt part of Paleſtine, is from Ieruſalem as Salisbury is from London.

Aſcalon is from Gaza North-eaſt.

Ioppa is from Ieruſalem, as Alisbury is from London.

Samaria is from Ieruſalem, as Royſton is from London.

The Citie of Nazareth is from Ieruſalem as Norwich is from London.

From Nazareth to Mount Tabor and Hermon, is fiue miles North-eaſt: theſe two do ſtand very neere together, Tabor being the greater.

From Tabor to the Sea Tiberias, is eight miles North-eaſt.

From Ieruſalem to Mount Sania, is ten daies iourney, and North-eaſt thence.

Theſe places laſt ſpoken of (beginning at Samaria) I was not in, but the other fiue Engliſhmen that met mee in Ieruſalem, comming through Galile, they came through them, and of them had I this deſcription: they receiued of me likewiſe the deſcription of my iourney through Paleſtine.

The place where Chriſt faſted 40 daies and 40 nights, called Quarranto, is from Ieruſalem as Chelmesford is from London.

The River Iordan (the very neereſt part thereof) is from Ieruſalem as Epping is from London.

Iericho, the neereſt part of the plaine thereof, is from Ieruſalem as Lowton hall (ſir Robert Wraths houſe) is from London.

The lake of Sodom and Gomorrah, is from Ieruſalem

as

as Grauesend is from London.

The riuer Iordan runneth into the Lake, and there dyeth, which is one of the greatest secrets (in my mind) in the world, that a fresh-water should run continually into this salt Lake, and haue no issue out, but there dyeth: and the said Lake continuing still so salt, as no weight of any reasonable substance will sinke into it, but fleeteth vpon it, as a dead Man or Beast will neuer go downe. And further note, that what filth soeuer is brought into it by the Riuer Iordan, or any other substance, it fleeteth continually vpon the water, and being tossed thereon by force of the weather, in time it becommeth a congealed froth, which being cast vpon the bankes, and there dryed by ỹ extreme heate of the Sun, becommeth black like Pitch, which in that Country is called Bitumen, whereof I haue brought some with mee from thence. This Lake is about eight or nine miles broad, and about eighty or a hundreth miles long: the length stretching from the North, where the Riuer Iordan falleth into it, to the South-ward, and hath no farther issue.

The fields where the Angels brought tydings vnto the shepheards, lyeth from Ierusalem as Greenewich doth from London.

Mount Oliuet lyeth from Ierusalem as Bow from London.

Bethania is from Ierusalem as Blackwall is from London.

Bethphage is from Ierusalem as Mile-end is from London.

The valley Gethsemainie is from Ierusalem as Ratcliffe Fields lie from London.

Brooke Cedron is from Ierusalem, as the ditch without Algate is from London.

Mount Syon is neere adioyning to Ierusalem, as Southwarke ioyneth to London.

Thus haue I described to Citie of Ierusalem, as it

is now built, with all the notable places therein, and neere vnto the same, and the Country about; by which comparisons you may well vnderstand the situation of most parts of the places neere vnto it: and thereby you may perceiue that it was but a small country, and a very little plot of ground, which the Israelites possessed in the Land of Canaan, which as now is a very barren Countrey: For that within fifteene miles from Ierusalem the Countrey is wholy barren, and full of rockes, and stony: and vnlesse it be about the plaine of Iericho, I know not any part of the Country at this present that is fruitfull: what it hath beene in times past, I referre you to the declaration thereof made in the holy Scriptures: My opinion is, that when it was fruitfull, and a Land that flowed with Milke and Hony, in those dayes God blessed it, and that as then they followed his Commandements, but now being inhabited by infidels (that prophane the name of Christ, and liue in all filthy and beastly manner) God curseth it, and so it is made barran: for it is so barren that I could get no bread when I came neere vnto it: For that one night as I lodged short of Ierusalem, at a place called in the Arabian tongue, Cuda Chenaleb, I sent my Poore to a house (not farre from the place where wee had pitched our Tents) to get some bread, and hee brought mee word that there was no bread there to bee had, and that the man of that house did neuer eate bread in all his life, but onely dried Dates, nor any of his houshold: Whereby you may partly perceiue the barrennesse of the Country at this day, onely as I suppose by the curse that God layeth vpon the same: for that they vse the sinne of Sodom and Gomorrah very much in that Country, whereby the poore Christians that inhabite therein, are glad to marry their daughters at twelue yeeres of age, vnto Christians, least the Turkes should ranish them: and to conclude, there is not that sinne in the world, but it is vsed

there

there amongſt thoſe Infidels that now inhabite therein, and yet it is called Terra Sancta, & in the Arabian tongue Cuthea which is the holy Land, bearing the name onely and no more: for all holineſſe is cleane baniſhed from thence by thoſe Theeues, filthie Turks and Infidels that inhabite the ſame: And hauing my certificate ſealed by ỹ Muadzian, and a letter deliuered vnto mee, to ſhew that I had waſhed my ſelfe in the Riuer of Iordan, I departed from Ieruſalem, in the company of the Moore, that holpe to get mee out of priſon, leauing Maiſter Edward Abbot, Iefferie Kerbie, Maiſter Iohn Elken, Iaſper Tymme, and Maiſter Beadle, the Preacher (whom I met there by chance, not knowing of their comming) behind mee in Ieruſalem, and which grieued mee moſt, the Gentleman of Middleborough, called Maiſter Iohn Burrell, that I met withall at Grand Cayro, that had borne mee company from thence to Ieruſalem, forſooke mee there, and ſtayed alſo in Ieruſalem with the other fiue Engliſhmen, and ſo was I left alone to the mercy of my Moore that kept mee company, and neuer left mee till I came to Grand Cayro. Now what happened vnto mee in my trauelling from Ieruſalem to Cayro, and from thence to Alexandria, where my ſhip lay, I will hereafter declare.

Departing from Ieruſalem, wee got ſafely to Rama, and from thence went to Aſcalon, and ſo to Gaza, that lyeth vpon the Borders of the Deſarts of Arabia: at one of thoſe two places I hoped to haue ſome paſſage by water, either to Alexandria, or to Damietta, but failing thereof, I was in a maze and knew not what to do; whether I were beſt to go backe againe to Ieruſalem, or to put my ſelfe deſperately into the hands of the wilde Arabians, to bee by them conducted to Grand Cayro: one of thoſe two courſes I muſt of force take, ſo there was no hope of paſſage, and yet I had another hope, but to no end, which was, that I ſhould finde paſſage at

Ioppa, and for that cause I stayed at Gaza, and sent my Mayre to Ioppa to seeke for passage, but there was none to bee had. At last considering with my selfe that my hast into Egypt was great; for I had left my man Waldred in Cayro, with my stocke of one thousand two hundreth pounds, and my ship lay in the roade of Alexandria, with sixty men in her, and whether they would depart without me, or no, I knew not: for that, when I went from them to go by the River of Nilus to Cayro, I had no intent to go for Ierusalem. My businesse standing at that point, I was forced to this extremity, to make away all the money I had about mee, and to put my selfe into the hands of two wilde Arabians, that undertooke to carry me and my Mayre (without whom I durst not go) to the Citie of Cayro in foure dayes, if I would pay them foure and twenty Sultans of Gold, when I came to the Materia neere to Cayro, and upon that condition, they would deliuer mee safely there, otherwise they said that they would carry me prisoner with them, or else cut my throate; And so agreeing with them, by my Mayre that spake for mee, and withall warranted mee to go safely, sweating that he would not leaue me by any meanes; the two wilde Arabians prouided two good Dromidaries for vs to ride on, I & the Mayre riding before, and the Arabians behind vs, two upon each Dromidarie, and so departed from Gaza, about two of the clocke in the afternoone, and rode a hard pace: those kind of beasts going so hard, that within foure houres I was so weary, that I desired them to suffer mee to light downe to rest mee, which was did about six of the clocke in the euening, and being alighted, the Arabians tyed the Dromidaries two fore-feete together, as their manner is, making them kneele downe: which done, wee sate downe to eate a few Raisins and Bisket, such as wee carried in our Alforges; but in the meane time, one of our Dromidaries brake his strings, being but a small peece of a halell, and ranne backe

backe againe towards Gaza; whereupon one of the theeues tooke the other Dromidorie, and made after him, vntill both hee and the other that broke loose and ran away, were both out of our sight: then the other Arabian that stayed behind with vs, ranne after them, and we were left alone in the wilde Deserts of Arabia: at last, night approaching, and both our guides, and Dromidories being gone, wee were both in no small feare, what would become of vs: in which case, leauing my Mare with my Alforges (wherein wee carryed our victuals) I went vp to the top of a sandy hill, not far from thence, to see if I could espy our two theeues; but I was no sooner vpon the top of the hill, but I saw foure wilde Arabians come running towards mee, from the other side of the sandy hill: which I perceiuing, ranne in great haste to my Mare, yet I could not runne so fast, but one of the theeues was at my heeles, and drawing out his sword, bad my Mare deliuer mee vnto him; but the Mare made him answere, and bad him search mée (for hee knew well that I had nothing about mee worth any thing, onely my haire cloth Coate) and said further vnto him: this Guaire (which is as much to say as vnbeleeuer) is to bee conducted to Cayro in foure daies, by two of your companions, and therewith named them vnto him: whereunto they all made answere and sayd, that if it were true, they would do me no hurt, but if their companions came not againe with their Dromidories, then they would carry vs away with them; but within two houres after in the night time, my two Arabians came againe with their Dromidories, and then they were all fellow theeues. And wee gaue them a few Raisins and a little water, and so departed: and the fourth day at night wee came to a place where the Arabians had Tents, and there they gaue mee some Camels milke, and beheld me so earnestly, as if they had neuer seene a white man before. From thence wee departed, and the next night wee came to

Salhia, where being sore shaken in my body (notwithstanding I was rolled with rollers) I was constrained to giue ouer my Dromidories, and to get Horses, which they procured there of some of their acquaintance. This Dromidorie is a kind of beast like vnto a Camell, but it hath a lesser head, and a very small necke, but his legges are as long, and there is no more difference betweene a Camell and a Dromidorie, then there is betweene a Malty-dog and a Grey-hound: those beasts eate but little, and drinke lesse, for they drank not as long as I was with them; and it is said that they will not drinke in eight or ten daies together, but cannot abstaine so long from meate. And by this you may see that I was as farre in foure daies, as I was going in twelue daies before: I thinke a good Horse will runne as fast, but not continue it: their pace is a reaching trot, but very hard and quick. From the edge of Salhia, which is vpon the East side of Gozan, I tooke Horse: But the reason why the Arabians did grant to get me horses, was not because they pitied me for my wearinesse, but for that they durst not go any neerer to the inhabited Countrey with their Dromidories, and there one of them stayed, and the other went with me to Meteria, from whence I sent my Moore to Cayro, to fetch mee their hyer, and there I payd them that let me the horses, sixe peeces of Gold, and gaue the two wilde Arabians twenty foure peeces of Gold, and therewith they deliuered mee in safety into the custody of my Moore, within three miles of the Citie Cayro, where I was welcome by the Consull and others there resident, and there I payd my honest Moore sixe peeces of Gold, and bought diuers prouisions for him to furnish him in his iourney to Mecha, in which iourney, as hee returned againe hee dyed.

In Cayro I stayed two daies, and the seuenth night after I came to Bullac, and there tooke boate, and in three daies I got downe the Riuer of Nylus to Roffetta, and

there

there taking horse with a Ianisarie, I fell into greater danger then any I had during my iourney; for that betweene that Towne and Alexandria, there were diuerse great Ianisaries that came from Constantinople, that were newly landed at Alexandria, who hauing tyred their horses, would haue taken our two Mules from vs, which my Ianisarie refused them, and therewith drew out his sword, and they to bee reuenged came running to take me, and hauing laid hands vpon mee, foure of them beate mee cruelly, and draue me to the passage that was hard by, and there would haue killed mee, which my Ianisary perceiuing, and seeing that nothing could appease them but our two Mules, after he had beene sore wounded, hee deliuered them vnto the other Ienisaries, or else I had there beene slaine, after my long and weary iourney, being within fiue miles of my ship, that lay in the Roade at Alexandria: and so he being sore wounded, and I well beaten, at last wee got to the gates of Alexandria, but it was so late that wee could not get in, but were forced to stay all that night (till morning) vpon the hard stones, and in the morning I got aboord of my ship, when I had beene from it fifty dayes:

And so I ended my Pilgrimage.

FINIS.